Regd. No. L 7676

The TAHRIK-I-JADID

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Regd. No. L7676

Editor :

NASEEM SAIFI

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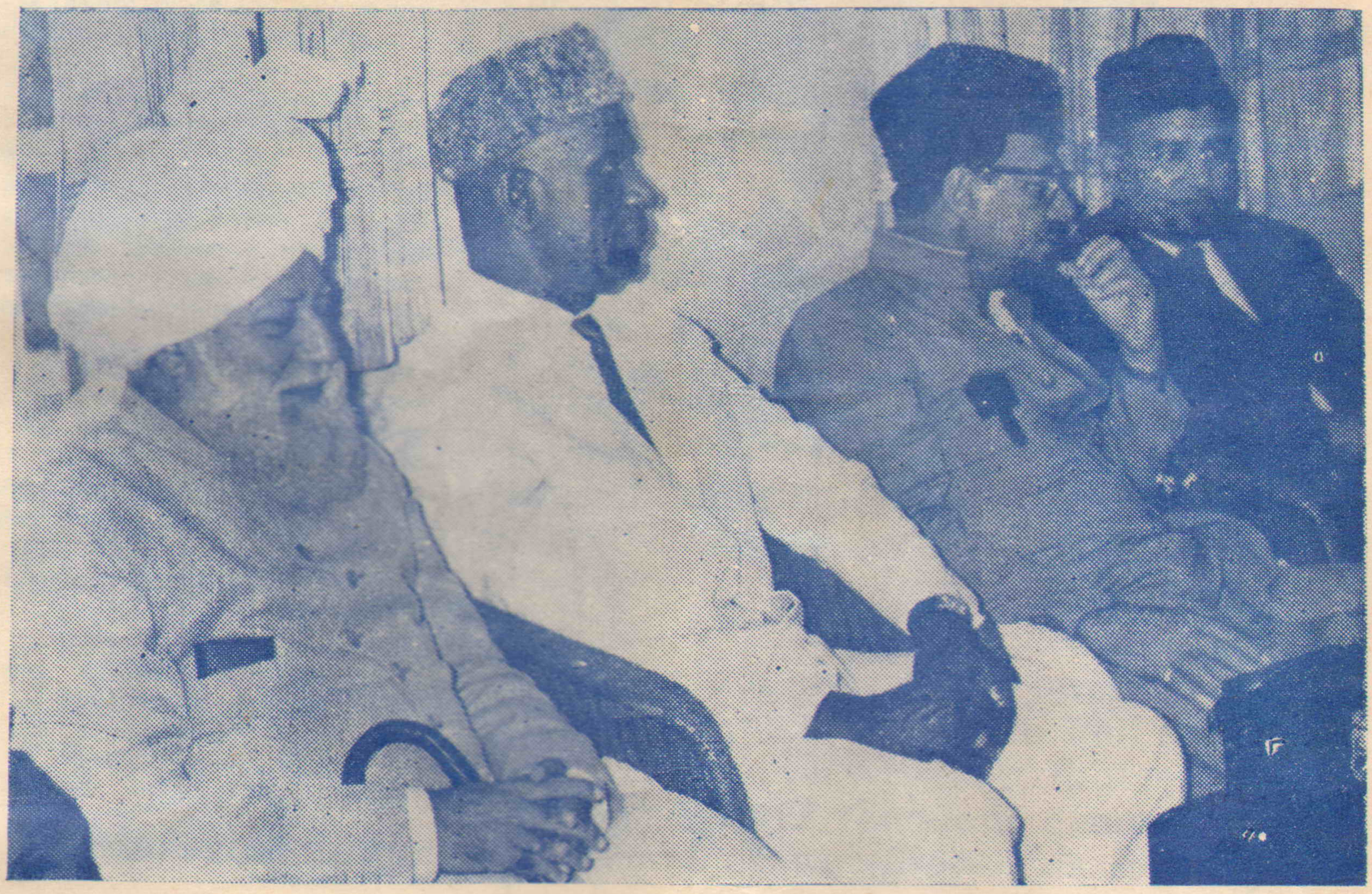
ZAHUR 1355 H.S.
AUGUST 1976 C.E.

HAZRAT KHALIFATUL MASIH III when he visited the Gambia. On his left are Alhaj Sir F.M. Singhatey, Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Dr. Saeed Ahmad, Chief Medical Officer Ahmadiyya Muslim Dispensary, Kaur—Gambia.



حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز مغربی افریقہ کے دورے کے دوران گیمبیا میں حضور کے بائیں طرف مسٹر ایف ایم سنگھاٹے سابق گورنر جنرل گیمبیا ۔ مکرم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلیٰ اور مکرم ڈاکٹر سعید احمد صاحب چیف میڈیکل افیسر احمدیہ مسلم ڈسپنسری کاعور ۔

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XII — No. 8
AUGUST 1976

Editor
NASEEM SAIFI

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

ISTIGHFAR

'Ishtighfar' (asking for forgiveness) is also something to be pondered over. The Christians, due to their lack of knowledge and ignorance, have criticised this pure principle whereas it is a stage among the various natural stages of man.

You should know that the Holy Quran has mentioned two names of God (among so many others) - *Al-Haye* and *Al-Qayyum*. *Al-Haye* means He who is Himself alive and gives life to others. *Al-Qayyum* means He who maintains Himself and maintains others also and is really the source of the maintenance of others.

Everything that exists owes its spiritual and physical existence and maintenance to these very two attributes of God. The word *Haye* therefore demands that He should be worshipped as it is quite clear from the words ایاك نعبد (We Worship Thee alone) which occur in the Suratul

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Fatiha. The word *Al-Qayyum* demands that we should ask for His support and this is what has been mentioned in the words ایاك نستعین (Thee alone do we ask for help).

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The word *Haye* demands that we should worship Him because He has created us and having created He has not left us unaided as a mason who puts up a building and having done so it matters little whether he lives or passes away. But so far as man is concerned he always and in all the circumstances stands in need of God and that is the reason we should always ask Him to grant us strength. This is what really *Istighfar* is. Of course it has been extended to take in its sphere those also who commit sins and in that case it means that they may be saved from the evil effects of the sins—but in fact it means that man should be guarded against the human weaknesses. He who being a human being does not realise the need of *Istighfar* (asking for forgiveness with the connotation of this word as explained above) is a disrespectful atheist.

(Malfoozat Vol. III P-217)

From the Newspaper

AHMADIYY'S NEW LIBRARY OPENED

The newly appointed librarian of Ahmadu Bello University, Zaria, Alhaji Khalil Mahmud, has enjoined all Muslims to strive very hard in the pursuit of knowledge.

He was speaking at the official opening of new library of the Ahmadiyy Muslim Mission in Lagos at the week-end.

Alhaji Mahmud recalled that the first revelation to the Holy Prophet Mohammed was about the acquisition of knowledge.

Earlier the chairman of the occasion, Mr. Justice A. R. Bakare, had paid a glowing tribute to the scholarship of Alhaji Mahmud and his services to the cause of Islam since his stay in the country.

Mr. Justice Bakare appealed to the audience to emulate the noble example of Alhaji Mahmud.

Mr. Justice Bakare said that the occasion was both for opening the new library and for honouring Alhaji Mahmud on his transfer to the Ahmadu Bello University.

Alhaji Mahmud was until recently the deputy librarian to the Ibadan University library.

The Amir and Missionary in charge of the mission in Nigera, Maulvi M. A. Shahid, outlined the aims and objectives of the library.

He also commended the use of the library to the general public.

(Daily Times 6-7-76)

NO LAWBREAKING

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ON Friday. the 2nd of July, 1976, Hazrat Khalifatul Masih III directed his Sermon towards the students of the Fazl-i-Omar Talimul Quran class and through them, the whole membership of the Jamaat and made mention of some of the basic and eternal truths. The first thing at which he hinted was that there was no room for law breaking in the Islamic Teachings. "Since Islam had to spread to all the parts of the world and the Muslims had to settle down in every country, it has taught its adherents to be law abiding wherever they happen to stay and to respect the laws of the country to which they belong.

It also says that the Muslims should obey and respect the law enforcing authorities as well. Here, there is no room for distinction between a Muslim and a non-Muslim ruler.

Huzur further said, "This instruction of Islam is most essential for preaching of Islam as well as for the maintenance of peace in the whole world. In fact it is through this teaching that the whole world can be turned into one nation (Ummat) while at the same time it fulfils the demands of patriotism - Thus it adjusts the two ideals of the world unity and national sentiments.

The second thing Huzur remarked was that the basic and eternal truth was connected with the Oneness of God. "It is of great importance that none should be associated with God and His Oneness should be Believed in in the true sense of the word. The way Islam has explained the Oneness of God, it can be said without any shadow of doubt, that this is the most beautiful expression. To be factual, Oneness of God, is the soul of religion and also the soul of man. Every moment of our life shoul be spent spreading and establishing the ideology of Oneness of God. This also should be understood well that the significance of the Oneness of God is that by using the intellect that God has given us, we should work out all of our plans and yet firmly believe that the results are in the hands of God. Whatever the results of our efforts, they are always in complete accordance with the will of God.

Huzur also told the audience that to firmly believe in the Oneness of God and not to associate someone with Him meant that we should shun law breaking. There are people in the world who do not break the law because they are afraid of the consequences and there are others who do not do so because of greed for some gains but an Ahmadi does not break the law because He knows God and obeys His teachings. He knows that by not breaking the law he will be rewarded by God and the world will enjoy peace.

As a direct exhortation to the students, he told them that since the knowledge was the fountain of action, they should always try to act upon what they would learn here, and they should keep their sentiments under full control and never let them go unbridled so that their power of action is reserved for service of

Islam.

In the end he told the students that they have to excel others in the worldly programmes and they have also to teach religion to the world He said, "you should remember that we have to be humble and serviceable to the whole of mankind".

Excel all others

On Friday the 16th of July Hazrat Khalifatul Masih III said in his Friday Sermon, "The God in whom we believe and who has been presented by the Holy Quran has been written about very copiously by the Promised Messiah, peace be on him, in this Age. The Promised Messiah has explained in his writings that God is all-powerful, and there is no limit to His extent and power. His manifestation is boundless and it simply is not possible to categorise them under the laws of nature as they are known to us. Of course human beings have been vouchsafed a quality by which they are influenced with the manifestations of God. However, it will be sheer foolishness to say that the impact of His manifestation does not exceed our knowledge of what we have termed as the laws of nature. Since God's powers are limitless and therefore the qualities of the things that lie around us are also unlimited, the door of acquiring more of knowledge is always open and we should therefore try to continue learning the whole of our life. The young people should particularly pay heed to this aspect of acquisition of knowledge. They should always search for things untapped and find out new avenues. There is nothing about which we should say at the very outset that it cannot be accomplished. There is nothin that God cannot do or would not do, except that it be against His promise or His attribute. He comes to help us even now as He did before and He will continue doing so in future, too. Of course the condition is that we should strive hard doing all that is possible for us and we should also pray very fervently.

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In the end, Huzur drew the attention of the Jamaat to pray for self purification, for the onward march of our country and for the betterment of the international relations. He further said "We should pray that God may enable all the peoples to live like a well knit family. We are very weak and apparently without any support but our God is all powerful. We should pray to Him that He may grant extraordinary intelligence to our youth and enable them to go ahead in new branches of sciences and to excel all others in their accomplishments. He may enable all the Ahmadis all over the world to live better Islamic lives so that we may witness the world becoming one nation under the banner of the Holy Prophet Mohammad, peace and blessings of Allah be upon him.

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Notes & Comments

The Holy Quran

Hazrat Muslih Mauood, may God be pleased with him, commenting upon the verse :

يا ايها الذين آمنوا انفقوا من طيبت

"O ye who believe, spend from the pure things———) says in his Tafsir-i-Kabir (Page 614)

In this verse, God admonishes the believers that they should spend in the way of Allah from what they have earned themselves and it is also pure i.e. lawfully earned. "You should not usurp what is earned by others, to spend in the way of Allah. There are some people who, when they think of helping the poor, begin to loot the earnings of others ; Whatever they get through their dacoity, they go about distributing it among the poor people. Such people as are ignorant of the philosophy of morals, praise this kind of dacoits saying that after all they do all this to help the needy and the poor. God says that this is no method of helping the poor that you go about looting others and then start distributing your booty among the poor people. What you should do is that you should spend from your lawful earnings and it is therefrom that you should give to the poor whatever you possibly can—then you should leave the remaining work (of helping the poor) to God. If you think that the poor are too many (and it is difficult to help them in the normal wa) you must know that it is not your responsibility to help all of them. You should give as much of help as you can and leave the rest to God (He will provide the means for the help of all those who are left over).

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Here the words من طيبت ما كسبتم do not denote that the earnings of the true believers are pure and impure mixed together and that they have been told to give from that portion which is pure and not from the impure earnings of theirs. These words have, rather, been used to qualify (in a good sense) the words ما كسبتم and they really signify that all of your earnings are pure. God says that we tell you to spend out of this earning (whether it is in the form of wealth or knowledge). In other words by saying : انفقوا من طيبت ما كسبتم God has praised the believers that all their earnings are pure and never anything impure mixes with them. Moreover the word طيب here, is not the opposite of حرام ; it is the opposite of خبيث. What it really means is that the instruction that has been given to you to give charity will be truly carried out only when you will spend from what you like very much. Although the used articles can also be given to the poor and it is not forbidden to do so, for example, if someone gives a used clothing to some poor person, it would not be anything bad rather it would make the giver deserving of good reward - but the instruction of giving charity contained in انفقوا من طيبت ما كسبتم will not properly be carried out unless he gives something in charity, which he himself needs and

which is of high quality - that kind of sacrifice of his, will definitely be considered to be of high order.

—◀▶—

Ahmadiyya Secondary School Umaisha's Foundation Laid

In a simple but impressive ceremony the foundation of the Ahmadiyya Secondary School Umaisha, a town situated on the bank of Benue River Plateau State, was laid on 22nd May, 1976, at its permanent site, by Alhaji Liman Mahmudu, the Liman of Umaisha.

Ahmadiyya School Umaisha, which is first ever established by a Muslim voluntary Agency in the whole Plateau state, was established early this year under Nusrat Jahan Scheme, which was started by the Supreme Head of the world-wide Ahmadiyya Jamaat, after his historical visit of West Africa in 1970 to provide educational and medical facilities to the people of these countries.

The ceremony of laying of the foundation started at 10.15 a m. under the distinguished Chairmanship of Alhaji Hassan Ahmad, Chairman L.S.B. Nasrawa Division, who participated with the officials of the Local School Board from Nasrawa. After the recitation from the Holy Quran by Maulvi Syed Aziz Ahmad Shah, the Chairman in his opening speech praised the Ahmadiyya Jamaat for opening school, which is the second in the Division and thus fulfilled a dire need of the area. He mentioned the laying of foundation of the school as a big and historic occasion, which will serve as a source of knowledge for the sons of the soil. The Liman of Umaisha Alhaji Mahmudu in his address welcomed the Amir and his entourage and appreciated the grand work done by Ahmadiyya Jamaat and requested for providing medical facilities by the Jamaat in the area.

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The Amir, Maulvi M. Ajmal Shahid, in his response of the address recalled the audience by tracing out a brief history of the contribution of the Ahmadiyya Jamaat for providing the educational facilities to all Nigerians in general and Muslims in particular. The Jamaat, being a Muslim organisation is interested to raise the standard of education of Muslims, who are lagging far behind in this field. He announced to the joy of the people that the Ahmadiyya Community shall be able to complete the school building in record time (Inshallah). The Amir thanked the Ministry of Education of the State which facilitated the approval of the school and the local Community, which provided a big piece of land of 100 Acres, for the school. He also appreciated the spirit of co-operation shown by the town people and he hoped it would continue in future.

Before the occasion came to an end with the closing prayer led by the Amir, the foundation blocks were laid by the Chief of the town, the Amir M. A. Shahid and the Chairman of the occasion, amidst high slogans of Allaho Akbar, Islam Zindabad and Ahmadiyyat Zindabad.

—◀▶—

Lajna in Nigeria

Below is a report of a meeting of the Lajna that was held on 27-12-75.

The meeting was started with the

recitation of the Holy Quran by Mrs. M. A. Shahid.

After saying a short prayer, the pledge of Lajna was read and repeated by all members.

Mrs. H M. Habeebu spoke on 'The Co operation of Hazrat Khadija with her husband, the Holy Prophet Mohammad (peace and blessings of Allah be upon him), and said that her co-opertion was an excellent example for Ahmadi Muslim women to emulate. Some of the important points Mrs. Habeebu mentioned were how Hazrat Khadija surrendered her wealth and slaves to her husband, how she readily believed her husband, when he informed her that God had made him a prophet and how she was always faithful to her husband.

Mrs. S. A. Abaniwonda addressed the audience on 'The Mission of the Promised Messiah'. She said that the Promised Messiah made it possible for people to read and learn the meaning of the Holy Quran He removed the innovations which crept into Islam and taught pure Islam as it was practised by the Holy Prophet ; and he broke the Cross by proving the natural death of Jesus Christ who did not die on the Cross.

Mrs. Kole spoke on "The Importance of the Holy Quran'. She said it is from the Holy Quran we get all the verses we use for praying ; verses we read to protect ourselves from our enemies ; verses we read when we are begging for something from God and it is from the Holy Quran we are informed about the do's and don'ts in Islam."

Mrs. Ajimotokan spoke on "The Role of Ahmadi Muslim Women." She told the audience that it was the duty of the Ahmadi women to teach their children the Islamic religion and also to teach them how to behave in Islamic way. She advised mothers to continue to observe the rules and regulations of Islamic religion and said that it was natural that our children will emulate us in whatever we do and how we behave. She expressed her happiness about the good behaviour at school of some of our Ahmadi children.

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Mosque building contribution collected was sixty-eight naira, fifty kobo (N68 50k). It was handed over to the Amir.

Closing prayer was said by Mrs. Abaniwonda.

—◀▶—

Coming of Christ

WE have received a brochure "The Challenge of Godahfi"—from where ? we do not know. It contains a letter from Col. Godhafi, head of the Revolutionary Command Council of the Libyan Arab Republic which he issued to the nations in commemoration of the new year (1975).

According to the Minister Plenipotentiary of the Libya Government stationed in the United Kingdom, the letter is addressed to Mr. Moses David of 112, Mayall Road, Brixton. In this letter Col. Godahfi says inter alia "The world is in desperate need at present for a new coming of Christ .. (and he adds) I know that the world's vanity and misguidedness today are more powerful than this cry of mine."

Mr. Moses David commenting on this letter says, inter alia :

"17. He comes to us like the

Prophet Mohammad to purge us for our sins of idolatry and indulgence and to remin us of our moral obligations to our fellowmen".

"18. He comes to us like the Mahdi. The 'Guided One' of the endtime, the long awaited Messiah of the Muslims to proclaim the final great Jihad, or Holy War, against all the evils of the Earth, and whose triumph over the sin and iniquity of the world is to usher in the Golden Age of man, according to both Muslim and Biblical Prophecy."

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Mr. Moses David closes his comments with the words :

"His words are changing the course of history and the balance of world power, and his good works have provoked the nations to jealousy."

We have reproduced the above passage for our future historians. Let the people claim anything for themselves or on behalf of others, it is the Will of God that has to come to pass.

God has raised the Messiah and Mahdi in the person of Hazrat Mirza Ghulam Ahmad, peace be on him, the Founder of the Ahmadiyya Jamaat. It is he who has changed the trends of the world and it is his community that is preaching the message of God in the whole world with as encouraging results as God has willed them to be.

Of course, the task that has been assigned to the Jamaat of the Promised Messiah is very great : to bring the whole world back to the doorstep of God and unite humanity under the banner of the greatest of all the prophets, the Holy Prophet Mohammad, peace and blessings of Allah be upon him. Our responsibilities are great and therefore great sacrifices are demanded from us. Let us pray to God that we may measure upto the mark and win His pleasure. Amen

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ISLAM CALLING

GUARDING AGAINST EVIL

IN the Holy Quran, as compared with other precepts, there is a great emphasis and insistence upon Taqwa, upon going through life, stepping with care ; since Taqwa is the quality which strengthens the mind to avoid evil of every kind, and provides the impetus for a rapid run to acquire virtue.

THE secret in this emphasis and insistence lies in the fact that Taqwa is the amulet which ensures safety and security for man in every respect ; it is a fortress to shield him against the danger of disorder and

injury. A man who practises Taqwa saves himself thereby from pointless but dangerous disputes in which people get involved and have to face destruction, on account of their hasty reactions, and base suspicions.

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They create dissensions, providing an opportunity for the detractors to indulge in fault-finding. Allah says in the Quran :

"O ye who believe, fear Allah, and say the straight forward word. He will set right your sins. And whoso obeys Allah and His Messenger shall, surely, attain a supreme triumph."
(33 : 71-72)

"O ye who believe, be mindful of your duty to Allah and let every one look to what it sends forth for the morrow. And fear Allah, surely Allah is well aware of what you do." (59 : 19)

"O ye who believe, if you do your duty to Allah, He will grant you a distinction and will remove your evils from you and will forgive you ; and Allah is Lord of great bounty." (8 : 30)

Taqwa has many constituent parts : pride, self-esteem, unlawful financial gain and a display of bad morals— to shun all these qualities is included in Taqwa. Where a man displays good and high qualities, even his enemies change into friends and admirers. The founder of Ahmadiyya Movement in Islam says :

"For becoming a true Muttaqi (one characterised by the quality of taqwa) it is essential that, after he has remained firm in giving up minor and obvious evils he should turn his mind to the acquirement of good morals ; he should deal with people with good manners ; he should display unshakeable loyalty to the Lord God ; and he should remain watchful that he does not miss any chance of rendering selfless service. These are the qualities which entitle a person to be called a Muttaqi.

Only they are really Muttaqies who come to combine all these qualities, we shall not say he is a Muttaqi, until he comes to acquire the rest of these attributes of praiseworty morals and manners ; and it is only for these that the Holy Book says : "There is no fear for them, nor shall they grieve."

When they have reached this stage, there is little left for them to desire over and above this peaceful state of the mind. Allah Himself becomes their friend and helper, as stated in the Holy Quran that He befriends the righteous.

It is stated in the Hadith that Allah becomes their hands with which they hold things. He becomes their eyes, with which they see ; their ears, with which they hear ; their feet with which they walk.

In another Hadith we read that whosoever becomes an enemy of the friends of God, the Lord says to him that he should get ready to fight against God Almighty.

M. A. BISMIL

(The Nigeria Standard, May 14, 1976).

Ahmadiyya Muslim Mission

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Library Opened

AT an impressive but quiet ceremony the new Library of the Ahmadiyya Muslim Mission, Nigeria was opened on Saturday 26th June, 1976 by Alhaji Khalil Mahmud, the newly appointed Librarian of the Ahmadu Bello University, Zaria.

Addressing the distinguished gathering on the occasion, Alhaj Mahmud stressed the importance of the acquisition of knowledge fo the propagation of Islam. He recalled that the first revelation to the Holy Prophet, Mohammad (peace and blessings of Allah be upon him) was concerning the acquisition of knowledge. The distinguished Librarian also mentioned the sayings of the Holy Prophet enjoining on all Muslims to strive hard in the pursuit of knowledge.

Earlier, the Chairman of the occasion, Mr. Justice A. R. Bakare, had paid a glowing tribute to the scholarship of Alhaj Mahmud and his services to the cause of Islam since his sojourn in this country. The Chairman appealed to the audience to emulate the noble example of the guest-of honour. In his closing remarks, Mr. Justice Bakare disclosed that the occasi n was both for opening the new Library and honouring Alhaji Khalil Mahmud to mark his transfer to the Ahmadu Bello University. The guest-of-honour was until recently the Assistant Librarian to the Ibadan University Library.

Before the ceremony was brought to a close, the Amir and Missionary Incharge of the Mission in Nigeria, Maulvi M. A. Shahid outlined the aims and objects of the Library. He also recommended the use of the Library to the general public. Maulvi Shahid noted in his speech that the library will also serve as a platform for exchange of views on contemporary religious affairs.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

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Reminiscence

MR. B. A. RAFIQ
Imam of the London Mosque

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THE spread of the community members in various parts of this country combined with the limited resources at our disposal gives little chance for frequency of desirable contact with the members. However, I deeply cherish opportunities such as that of today to both meet and address the members of the community and to note that we have in our presence today worthy and honoured guests from various spheres of life including a few who are not members of this community.

My message to the members of the community today is one of reminiscence. In other words, let us reflect on who we are and what our aim in life should be. We are Ahmadi Muslims, and members of the Ahmadiyya Movement in Islam. Ahmadiyyat is a true interpretation and a restatement of the religion of Islam. The teachings of this great religion of Islam are contained in the book, the Holy Quran and the practical aspect of this teaching was clarified through the excellent example set by the Holy Prophet Mohammad, may peace and blessings of Allah be upon him.

The first thing to note is that Ahmadiyyat is not the name of a new religion. Neither has the Movement any separate laws nor does it have any separate Holy Book. It is the continuance of Islam in its true and pristine form. The Movement has accepted the challenge and motivated its activities towards the propagation and eventual triumph of Islam.

For Muslims, the message of Ahmadiyyat is that they should hold steadfast to the teaching of Islam, that they should observe the commandments of the Almighty as contained in the Holy Quran and set an example to the rest of the world by practising Islamic moral virtues. Its message to non Muslims is that through Islam one attains Divine Love and thus establish a firm relationship with the Creator. The purpose and sole object of a Muslim's life is the attainment of divine attributes such as those of all-merciful, ever-forgiving etc., and to imbibe these in our lives.

In this country there are many thousands of members of the Ahmadiyya Community. It is a great blessing and we are forever thankful, that their conduct in this country, at least so far, has been exemplary. There has never been a case of juvenile delinquency in any of the Ahmadiyya family. Nor has there been any case of attempted suicide, or murder or rape. On the contrary, their family life has always been harmonious and peaceful.

I have put in some eighteen years of service as the Imam of the London Mosque. Throughout this duration, and apart from two isolated cases of crime, I have never ever known of any Ahmadi having been accused and found guilty of any crime punishable by imprisonment.

I submit to you that this excel-

lent clean record is proof of the fact that adherence to Islamic teachings leads to peace of mind and body. It holds the key to spiritual contentment and happiness no matter what the environments are.

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It is a natural human tendency that man desires to share any, and may be, every good thing with his fellow beings. Even a little child will display a recently acquired new toy to his brothers and sisters and he learns the pleasure of giving, taking sharing. He learns that selfish streaks lead to displeasure and discomfort and as soon as he has learnt the art of sharing he has climbed the first rung of moral progress.

We believe and firmly maintain that we acquired this bountious blessing by establishing a personal relationship with God. This is why we want you to discover the happiness which ensues from such a relationship. This is why we invite you to benefit from such a relationship with a living God; a God Who is alive today as He was before the creation of mankind; a God Who listens to prayers today even from disheartened souls as He has done in the past; a God whose bounties are uncountable.

Our purpose in this invitation is not selfish in motive as one stands to gain little from such an intention. Our aim is geared towards helping others reap the harvest that we have so for enjoyed. Come, taste with us what life is all about.

Indeed, on the contrary, a Muslim can never be selfish. Translated literally, Islam means submission to the will of God, Almighty. A character which submits itself to winning the pleasure of the Divine Creator in turn surrenders selfish motives and becomes subordinated to Divine Commandments. It is no longer interested in materialistic gains. In fact it is left with little time to engage in chasing fleeting pursuits for personal worldly advance alone. Islam does not require that the entire world should dissociate itself from overall advancement and progress. Had it done so, it would have laid the foundation of a decadent social structure which would have led to its final dissolution. Islam requires that while mankind may conduct its everyday business as it pleases, and obviously within certain bounds and limitations, it owes an obligation to its Creator and at least some time should be spared every day to thank the Creator for His many bounties and to seek His help at hours of need We believe that the Islamic code strikes a healthy balance in this relationship which subsists between mankind and God Almighty while allowing room for personal advancement in both this world and securing a reasonable assurance of success in the life after death. To ignore both aspects or merely to concentrate in worldly pursuits while ignoring the life after death is existence but not living because life after death is a reality which only a non-believer will deny.

Looking around this audience, I know that there are several students of Science present today at this meeting. Now if two scientists, one a believer and the other a non believer, set out on a similar project, they will embark upon probing the unknown. However, if both of them come to the same level of success through their controlled experiments, the scientist who is a believer will observe yet another sign of God's infinite variety of structure and he will prostrate himself to sing further glories to God Almighty. The non-believer has little to do thereafter apart from attribut-

ing the success to his personal discovery. Both scientists had achieved success but the attitude taken by the believer wins the pleasure of God whereas that of the non believer only establishes a vain worldly glory which will weigh little on the day when good and bad deeds are judged.

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I wish, now, to turn to another subject which has particular relevance to what is happening in this country. It is a recognised fact that Islam is a universal religion and like so many other things, has undergone a process of evolution. There was an age when civilisation was not as advanced as it is today. At that time, the mental faculties of man and the earlier economic and social structure was not as complex as it is today. People tended to live in close knit communities and there was very little contact with other civilisations. Hence, the early prophets were sent as messengers and reformers by God to various parts of the world at various times. At one time, the commandment "An eye for an eye" was valid but people started exceeding the limits and Christianity introduced the teaching of 'Turning the other cheek". Islam taught both, but preferred the forgiveness of an error wherever possible and practical. Anyway, by the time Islam was introduced human contact through cultural exchange of civilisation and means of trade was considerably advanced. The ten commandments were supplemented by hundreds more till God finally pronounced, "This day have I perfected your religion for you and completed My favour unto you and have chosen for you Islam as your faith." Holy Quran 5 : 4. The Holy Prophet, as was his wont, announced this revelation and delivered an address—known as the Farewell Address—to the huge assemblege in the valley of Arafat outside Mecca. In this address he admonished them to order their lives in accordance with the commandment of God, to take particular care that no trespass was committed against any person in respect of his life, property or honour ; to treat women with due regard and consideration, fully observing their rights, which correspond to the rights the men had. Similarly he expressed solicitude for the welfare of the slaves and the prisoners of war. He said, "You are all brothers and all equal. None of you can claim any privilege of superiority over any other. An Arab is not to be preferred to a non-Arab."

Islam became the first religion to grant equal rights to everybody. The Quran takes note of diversities of race, colour, language, wealth, etc. which serve their own useful purposes in the social scheme, and describes them as "signs of God for those who hear and possess knowledge" (30 : 23). But none of these differences confers any privilege or imposes any disability. The Quran says that God has divided mankind into tribes and nations for greater facility of intercourse. Neither membership in a tribe nor citizenship in a state confers any privilige, nor are they sources of honour or disability. The true source of honour in the sight of God is a righteous life. Islam has thus established a universal brotherhood of mankind and although this term has now become a common political slogan of many affiliations it was Islam which set out to unite mankind together. Hazrat Bilal, an African freed slave, was once called a leader by that great Caliph of Islam, Hazrat Umar, even though he was the leader of the believers. then. Discrimination of any kind is totally foreign to Islam.

If I may diverge slightly from the central theme here, perhaps you forgive this self imposed liberty on my part. The West is gradually com-

ing into contact with Islam and a number of misconceptions about Islam have indeed been removed. One serious setback however remains and that is what the West observes of Muslims. All these fine virtues are fine as a theory but it is what is practised which manifests itself. There can only be one apology for this and that is that people have branded themselves as Muslims but do not observe Islam. It is here where we as Ahmadis must set an example. Let the world see that Ahmadis observe the commandments of Allah, that they say their prayers regularly, that they give alms to the poor and needy, that they observe the month of fasting, that they do not drink alcohol, nor gamble nor indulge in other vices.

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We Asians live here and are now a part of this Society. It is now our paramount duty that we establish a firm relationship of love and harmony with the local inhabitants and share with them our pleasures and our sorrows. We should adopt their good virtues and help them to at least view our good virtues with sympathy so that there is a permanent basis of a healthy exchange. Let us be the first to establish a peaceful and harmonious multi-racial society because it is this alone which can lead to the local English people accepting us as an integrated part of their Society. We must accept an initial period of disliking foreigners but this should gradually yield to general acceptance.

As Ahmadis, we deplore violence. The Head of our Community has always reminded us to calm tempers and say prayers for the welfare of our opponents even when they hurl abuses at us.

Under the present wave of racial tension and discord my advice to all members of my Community in the country is to keep calm. Let us not set up any vendetta groups and join in revenging what is happening elsewhere. Instead, let us indulge in prayers for racial harmony. Let us place our trust in the powers of God Almighty to restore peace. Let us depend on the efficient law-enforcing agencies of this country to restore peace. Let us improve relationship with our neighbours because that is the divine commandment. The Holy Prophet is once reported to have said that he had been urged so frequently on the rights of the neighbour that he thought the neighbour may be one of the beneficiaries under the Islamic law of inheritance. We should therefore respect such rights of the neighbour and once we are at peace with the neighbour we will be at peace with the street and with the township. Let us shun prejudice of all kinds.

Islam is more than a religion; it is a way of life. Quite rightly, therefore, it has its own culture. It is our duty that we should adopt this culture in our way of life. Now, permissiveness forms no part of an Islamic culture. On the contrary, the act of submitting to God's commandments leads to a controlled and disciplined life. Immoral and degrading behaviour is a serious sin as far as Islam is concerned. The Community will do well to continue to remain away from such behaviour. Instead, everyone should attempt to set such an example that it becomes model for the rest of mankind.

Honesty is another great virtue which Islam sets out to inculcate in the believers. Let us try to be honest both at work or employment and at home. Honesty and sincerity used to be, and in many cases, still remains a great English virtue.

(Continued on page 20)

An outline of Early Islamic History

By N. R. A. G SOOFI

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CHAPTER XIV

THERE were persistent rumours and reports that the Romans were preparing for war. The Prophet made ready to meet the new danger. The season was hot and the journey was long The enemy had large armies. Muslims could not raise even a fraction of it. They did not have much money. The Prophet made an appeal for funds. Abu Bakr came with all that he had. Others too gave generously. Osman gave 300 camels and a big amount of ready cash. When the Muslim army reached Hajar, the Prophet forbade them to drink the water of that place. The Samud, a rich tribe, used to live there in the past. They had ill—treated their Prophet Hud. They had been punished God had been angry with that land. The Prophet, therefore, would not touch even the water of the place. Next day there was heavy rain Muslims had plenty of fresh water to drink When the Prophet reached the frontier, he found no sign of Roman concentrations. There was no fight, therefore. The Prophet made the frontier secure. The rulers of the area were Christians. Treaties were made with them.

The Prophet's son Ibrahim passed away. It grieved him deeply but he remained patient and resigned to the will of God.

Tribes Join Islam in Legions

After the return of the Prophet from Tabuk, the whole of Arabia realized that Islam had become a great power. Tribe after tribe came from far and near to join the ranks of the new faith There were both pagans and Christians The Prophet sent teachers and governors to the new areas. He advised Muaz who was appointed governor of Yeman, in these words: "Make things easy for the people. Do not make it hard for them. Give them happiness and do not create hate."

Farewell Pilgrimage

It was the tenth year of the Hijra now. Muslims were the rulers of Arabia. They were one brotherhood. They worshipped one God and followed one Prophet. Past enmities had been forgotten. New friendships had grown fast and firm. The Prophet made known that he would be going to Mecca for Hajj. Men from all over Arabia rushed to Medina. There were to be seen hundreds of tents around the capital. The Prophet left for Mecca with about one hundred thousand Muslims. Next day they put on the *Ihram* dress—two sheets. They all looked alike, the rich and the poor, the master and the servant. Then all turned to God with these words:

"At Thy service, o Lord, at Thy service! There is no partner with Thee; we are at Thy service. For Thee is all praise, from Thee are all gifts and to Thee are all thanks. We are at Thy service; there is no partner with Thee; we are at Thy service."

The Farewell Address

On reaching Mecca, the Prophet and the Muslims performed all the rites of Hajj. On the ninth of Zil-hajj, the Prophet went to Arafat. Mounted on a camel, he said :

"O ye people, hear my speech. I do not know whether I will be meeting you here after this year. O ye people, your blood and your property andyour honour are sacred amongst you until you meet your Lord as is sacred this day, this month, this town. Whoso has with him the trust of the other he should render it to him. Every kind of interest is forbidden this day. The interest due to Abbas bin Muttalib. is remitted today. All the blood-shed in the time of ignorance is forgiven. I forgive first the blood of Ibne Rabia bin Harith bin Abdul Muttalib.

"God has appointed for every one a share in the property. No "will" shall now be accepted that wrongs a rightful heir. A child born in a house shall be regarded the child of the father in that house.

"O men, you have some rights over your wives. Your wives also have rights over you. Your right over them is that they should lead chaste lives and not take to ways that bring shame to the husband in the sight of the people.

"Your duty is to provide them with food and garments and shelter according to your standard. Remember, you should always treat your wives well. God has charged you with the duty of taking good care of them. Woman is weak and cannot protect her own rights. God has appointed you the trustee of those rights.

"O men, you still have with you some prisoners of war. I advise you to feed them and clothe them in the same way and style as you feed and clothe yourselves.

"O men, what I say to you, you should hear and remember. All Muslims are as brethren to one another. All of y u are equal. All men of whatever nation or tribe, and of whatever position are equal."

Then lifting his two hands, the Prophet joined the fingers of one to the fingers of the other and said, "Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, nor any preference to claim over another. You are brothers."

Then he asked, "Do you know what month is this ? What city we are in ? What day of the year it is today ?"

It was the sacred day, the Prophet announced: "Even as this month is sacred, this land sacred and this day sacred, so has God made the lives, property and honour of every man sacred."

Proceeding he said : "What I command you today is not for today only. It is for all times to come You should remember and obey until you leave this world and go to the next to meet your Creator

"What I have said to you, carry it to the ends of the world. May be the one who has not heard benefits from it more than the one who has."

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His Last Advice

On his way back to Medina, the Prophet said it to a gathering of the companions :

"O ye people, I am only a man,

perhaps God's angel might come and I have to accept the call. I am leaving in your midst two things. The first is the Book of Allah which has guidance and light. Hold fast to the Book of Allah, therefore, hold fast to it; and my house-hold. I remind you of Allah in respect of the people of my house."

Last Days : Last Words

After his return from his last Hajj to Medina, the Prophet fell ill. The day before he became indisposed, he had ordered an army to be sent to the Roman frontier, Usama bin Zaid as its commander, to avenge the murder of his envoy. He remained ill for some thirteen days. For the first few days he could move about. When he became too weak to walk he went to the house of Ayesha. There he stayed laid up with high fever till his death. As long as he could, he would lead the prayers even in extreme illness. But during the last three days he was too weak to do that. He appointed Abu Bakr to do the duty of Imam (prayer leader). Once when he felt a little better he came to the mosque. After prayers he made a short speech. He said God had granted a person one of two things. It could be happiness of this world or presence before the Lord. The servant of God had chosen the latter," said the Prophet. Abu Bakr burst into tears. He knew the Prophet had hinted at his approaching death. The Prophet then said that of all men he was greatly obliged to Abu Bakr, for the help and sincere companionship he had given him. He next advised Muslims against worshipping their Prophet and their saints.

The Prophet also advised his followers to honour the good Ansars and to overlook the errors of the weak among them. "They have done their duty. Now you have to do yours to them," said he.

As his condition grew gradually worse, death seemed laying its hand on him. He was last heard murmuring the prayer, 'Allah the best friend." When the breathing became hard he uttered his last advice, "Mind your prayers and your slaves."

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FROM THE NEWSPAPERS

Is Polygamy the wave of the future ?

by CHARLES FOLEY

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DS polygamy the wave of the future? Alex Joseph and some 30,000 other Americans believe it could be. And, indeed, should be.

Joseph, who lives in Utah with his dozen or so wives, thinks that monogamy is the root of all evil. He has tried it twice and pronounces it "impossible and unnatural". His wives agree.

"What has our monogamous society resulted in?" asks Joan, an attractive 22-year-old who dropped out of college in Montana to join Alex Joseph's family. She answers herself: "Divorce, adultery, illegitimacy and all kinds of other unhappiness."

Joseph and his wives and their seven children certainly appear to be dwelling in more or less unalloyed domestic bliss, despite the legal tangles polygamy has landed them in. One father has laid kidnapping charges against the 39-year old patriarch. Local people who want the group to move elsewhere have accused him of various crimes, from illegal hunting to grand theft.

"It's all nonsense," says Joseph, who boasts that he has been arrested six times on trumped-up charges and always released without conviction. There have been threats against his person, too, so he always carries a gun on his hip. "It makes people think twice."

He and his family live in three small houses in a tiny gravelroad community off the main highway from Salt Lake City to Phoenix, Arizona. They came here seven years ago, after Joseph was excommunicated by the Mormon Church and thrown out of Montana. He remains a devout Christian, of the fundamentalist persuasion. The polygamous life, after all was much favoured by the patriarchs of the Old Testament.

"Didn't David havs 1,000 wives? And how about Solomon? And Moses and Ezekiel." What is more, Joseph is sure that polygamy was the lifestyle and part of the message of the New Testament. 'Jesus had Martha and Elizabeth and the two Marys looking after him wherever he went batting his feet and oiling his hair."

While appreciating that polygamy "is not for everyone", Joseph feels the world would be a happier place if more men practised it. "If I'm a chauvinist pig I'm a very happy one I'm the happiest man alive! It's monogamy that kills men off 20 years before their time—all the strain of trying to keep that masculine image, and being jealous, and trying to be faithful and failing."

30,000 Polygamists in U.S.A.

In fact, it seems that Joseph is far from alone. Officials estimate that as many as 30,000 polygamists are living in the Western states of Utah, Arizona, Idaho, Nevada and New Mexico. Like most sexual non-conformists, they are largely invisible, but they can be traced through tax, school

and other public records. With a dozen or more children to support and educate, a man is inclined to accept all the state help he can get.

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Polygamy, of course, is still against the law, including the laws of the Mormon Church, which outlawed it in 1890. Yet it is rarely punished Even in Utah, where its most dedicated adherents dwell, there have been no prosecutions in the past eight years. Joseph's ladies are "common law wives": that is, they are married in the eyes of God and themselves. The local district attorney could bring charges of "misdemeanour fornication", but he is unwilling to cast the first stone.

Apart from their one eccentricity, after all, the Josephs are good citizens. Alex, a tall rangy, buckin-clad Westerner who says he has been many things in his life—marine, policeman, schoolteacher, salesman—is an admirable provider and head-of house-hold. He runs combined cafe, curio shop and store. He is a fond father. He sleeps with all his wives—whose ages range from 16 to 29—in rotation, and they like the arrangement.

"You could say there is some competition." says Joan Joseph, "but nothing destructive. You soon learn not to quarrel in this situation." To hear Joan (and Judy and Pamela and Margaret and Melinda and Paulette tell it, the charm of polygamy is that it actually offers more freedom than monogamy, not less.

"It's the freedom to be what we want," says Joan. "To share the work according to our tastes for it." One of the girls likes livestock and attends to the family's animals; another does the sewing, a third is chief cook, a fourth handles the family correspondence, a fifth—a one-time law student—helps Alex Joseph with legal affairs.

Joseph's outspoken advocacy of polygamy has earned him considerable media attention. He and his wives have been on television. 'Rolling Stone,' the 'Los Angeles Times,' and other journals ran stories on them.

And when author Henry Miller read that Alex Joseph was "in danger of being wiped out" by redneck monogamists, he sprang to his defence. The man who started a revolution in sexual more with 'Tropic of Cancer, and other sagas of sensuality is now 84—alive well and writing as busily as ever in Los Angeles. In recent years he has taken a drubbing from the feminist movement, but he's quite unrepentant.

Far Happier

In a letter to the 'Los Angeles Times, Miller remarked that Joseph's wives appeared to be far happier than the women's libbers he had met. "As I see it, there is no real conflict between the ancient idea of plural marriage and the modern one of living own life. The abundance of women in the Los Angeles area has often been remarked, but the men here are notorious for shunning marriage and all responsibility toward women. They toy with them, like a cat with a mouse. They lack the guts of a man like Alex Joseph."

Most men, said Miller, found taking care of one wife or mistress quite enough. Caring for a woman was like caring for a plant. "There is tendency for love to die on your hands." So all praise to Alex Joseph, who had shown that the more women one had, the more one's love might

expand.

Miller's praise of polygamy annoyed quite a few people, as perhaps he had expected. Letters flowed in from feminists, religious spokesmen, blissfully monogamous wives. "The same old patriarchal nonsense," said one. Another invited the author of 'Sexus' to accept Christ as his personal saviour. A third wondered what would happen if a few more men got into the picture.

Out in the wilds of Utah, Alex Joseph has no intention of letting that happen. No more males are needed, but he's open to offers from more potential wives. "It's a simple ceremony, very brief and informal. And my other wives have chance to say they approve my choice. It is a serious thing, a bond for all eternity, you know. Because as sure as there's life after death, there's marriage after death as well."—P.T. Observer Service.
(Pakistan Times 25-7-76)

(Continued from page 14)

It is these and other moral virtues which we should develop if we are to win the pleasure of God Almighty. Ahmadiyyat, and that means Islam, requires of us that we do not hide under false pretences and artificial labels of Ahmadi Muslims but that it is our deeds which have allowed us to call ourselves Ahmadi Muslims. That is the challenge which today's Ahmadi must face.

I sincerely hope and pray that God Almighty will grant us power to re-assess our weaknesses and shortcomings and that through His infinite Grace and Bounty He will help us in increasing our physical, intellectual, moral and spiritual standards so that we live the happy life an Ahmadi leads in his pursuit to win God's pleasure. Amen.

Maulana Badre Aalam on Latter-day Fitna Making Ulema and their followers

Digitized by Khilafat Library Rabwah

The Muslim Digest August, 1975 published from the South Africa.

HEREUNDER IS REPRODUCED from the Kitaab (Book) "Jawahirul Hekam", written by Maulana Mohammad Badre Aalam Sahib, one of the leading spiritual luminaries of Deoband, India, a HADITH which speaks volumes on the FITNA or mischief-making ULEMA of the latter days and their FITNA making worshippers who congregate in the Mosques. The HADITH is quoted from MISHQAT as recorded on page 38 by BAIHAQI.

عن علی رضی اللہ عنہ قال قال رسول اللہ صلی اللہ علیہ وسلم یوشك ان یاتی علی الناس زمان لا یبقی من الاسلام الا اسمہ ولا یبقی من القرآن الا رسمہ مساجدھم عامرۃ وھی خراب من الھدی علماؤھم شر من تحت ادیم السماء من عندھم تخرج الفتنۃ وفیھم تعود -

(رواہ البیھقی - مشکوۃ صفحہ ۳۸)

Hereunder is the ENGLISH translation of the HADITH :

Hazrat Ali (Radi-allahu-anhu) narrates that the Holy Prophet Mohammad (Sal-lal-lahu alaihe wa-sal-lam) has said that a very dangerous period is coming nearer when Islam will remain in name only, and the words of the Holy Qur'an will also remain on pages only. At that time, you will find the Masjids (Mosques) full of worshippers, and will seem inhabited, but there will be no trace of any true guidance coming from them and from this point of view, they (the Mosques), will be like desert-

ed (being devoid of any true worshippers).

Their Ulema (who will be seeking worldly benefits and would be devoid of any true knowledge) from among the dwellers (of the earth) below the skies, will be the worst propagators of FITNA and evil and they will be the ones from whom tne FITNA and evil will rise, spread and come back (to remain) in them."

Being an eminent Deobandi Aalim, Maulana Badree Islam Sahib, has indeed rendered a service by touching upon the common trend of today's mischief-making Ulema and their fitna making followers, as foretold by the Holy Prophet Muhammad (Sal-lal-laho-alaihe-wa sallam), in his (Badre Aalam's) book "Jawahirul Hekam".

—◀▶—

My Message to Col. Amiruddin of the Tableegh Jamaat

by M. O. AFGHAN of Salisbury, Rodesia.

Only recently I came across the Sunday Times of Johannesburg in which a report appeared on the controversy aroused in South Africa by one Colonel Amiruddin of the Tableegh Jamaat. This gentleman who now resides in Canada, is said to be an ex Colonel of the Pakistani army, and having joined the Tableegh Jamaat, is going around in different parts of the world with the Jamaat to lecture on Islam.

According to the Sunday Times report by Goolam Majam, Muslims in the Transvaal and Cape were angered by scathing attacks on women and children during speeches made by Col. Amiruddin in those areas. And quite rightly so, too, from all what I read of what the Colonel had to say.

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But what has angered me also as a student of Iqbal's works, is the remarks that were made against the great Allama by Col. Amiruddin in his talks with Mr. Abdullah Bulbulia of Johannesburg. In his talks the Colonel laid so much emphasis on the beard and the 'Muslim garb' that Mr. Bulbulia mentioned the great philosopher and poet, Allama Iqbal, who was an inspiration to the entire Muslim world—but did not have a beard. The Colonel then replied that *he did not think Dr. Iqbal was a Jannathe—one who would enter Paradise.*

Quite naturally, as Mr. Bulbulia states, he was shocked at this remark, as every right thinking Muslim would be. Who is Colonel Amiruddin to pontificate and pass judgment on the great Allama Iqbal? How dare he claim to be an ex-Colonel of the Pakistani army when he could insult the very Architect of Pakistan so! What would the Government of Prime Minister Ali Bhutto think of the uncalled for remarks by one who claims to have been a Colonel in the Pakistani army? Perhaps the Key of the Door of Jannat (Paradise) was handed over to Col. Amiruddin by Allah after he retired from the Pakistani army?

I am told that it is the self-same Col. Amiruddin, who not long ago, while on a visit to Malawi, remarked when a Muslim who did not wait to hear the Colonel speak after the prayer was over..."He is not a Muslim" (in other words, a Kafir!)

دین حق از کافری رسوا تراست
زانکه ملا مومن کافر گراست

(Continued on page 32)

A Word to Women

Following is a gist of the speech delivered by Hazrat Khalifatul Masih II, the then Supreme Head of the world-wide Ahmadiyya Movement (Rabwah, Pakistan) at the Lajna Imaullah's Annual Gathering on 26 : 10 : 56.

Hazrat Khalifatul Masih II (may God be his helper) said: When we look into the Islamic teachings we find that the woman's status in Islam is much higher. than it is in any other religion Although at the present time the Western influence has tried to lower the status of Muslim women, and in some respects, the Westerner wrongly under-estimate them. For example, it is said that women wearing veils cannot acquire high education whereas it is quite wrong. Hazrat Ayesha learnt religion despite the fact that she wore a veil. She became so skilled in religion that the Holy Prophet is reported to have said that half of the religion could be learnt from Hazrat Ayesha. The Muslim women have also taken part in the Islamic battles, while we do not find the Western women doing the same, although they do not wear a veil.

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In the days of Hazrat Abu Bakr (the first Successor of the Holy Prophet Mohammad), Hazrat Zarar, a Companion of the Holy Prophet, peace and blessings of God be upon him, was captured by the Roman army and was imprisoned somewhere far from the scene of the battle When his sister, Khaula, learnt about his imprisonment she took her brother's shield and some other weapons and went after the enemy and succeeded in bringing her brother back. At that time the Roman Empire was as powerful as the present British Government. But imagine, when the Roman Fmpire imprisoned a Companion of the Holy Prophet, it was a woman who went after the enemy and brought him back. The Muslims came to know of this incident only when Zarar had been brought back.

Now let us look into the lives of some other prophets who have been mentioned in the Holy Quran. As you know the rallying place for the Muslims is Mecca and one of the Mosques of the Muslims which is the oldest mosque is the one known as Ka'aba which is in Mecca. The Holy Quran has mentioned the fact that Hazrat Hagar, wife of Hazrat Abraham, played a very great part in the building of this Ka'aba Hagar was second wife of Hazrat Abraham while Sara was the first. Sara, so the facts are told, got annoyed with Hagar and told Hazrat Abraham that she was not pleased to stay with Hagar in the same house. Hearing this Hazrat Abraham was grieved and began to think of the consequences in the form of breaking up of his house If that happened, he thought, his peace of mind would be lost. So he prayed to God for guidance as to what he should do. In answer to his praver God said, "The honour of your family lies in doing what your first wife says. You should therefore take Hagar and her son to a desert and leave them there." Hazrat Abraham did likewise; he took them to the place which was to be called Mecca, later on. There he gave them a bag of dates and a pitcher full of

water and he himself came back to his house.

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In those days there was no Zamzam spring and therefore no water to drink nor there was anything to eat. The caravans passing that way used to experience difficulty When Hazrat Hagar saw that her husband was going to leave them there she asked him why he was doing that She further asked him how she was going to get anything to eat and drink when the dates and the water given to them would finish. T is scene was so pathetic that Hazrat Abraham could not stand it and the tears rolled down his eyes. He looked towards the sky and kept silent. He knew that if he tried to speak, he would weep still the more. His silence and looking towards the sky meant that he was leaving his wife and his son there under the command of God. And Hagar understood it perfectly. She, then, remarked that if he was leaving them under the command of God, then God would never destroy them and there was no need for them to worry about it.

So she stayed on and God caused a spring to flow there. The caravans started living there with the permission of Hazrat Hagar and enjoyed the water of the spring. Afterwards, a tribe came to settle there and they chose Hazrat Ishmael as their Head. It was this Ishmael whose descendent the Holy Prophet Mohammad, peace and blessings of God be upon him, was.

This is how a woman in the days of Hazrat Abraham made sacrifices for the sake of religion.

Even in the days of Krishna, the women did a great deal of preaching their faith.

In the early days of Islam also the women did many great things. And since then the Muslim women have continued playing their part. When the Holy Prophet was made a Prophet, the first person to help him was a woman. Money was needed for the preaching of Islam and there was no money with the Holy Prophet. Hazrat Khadeeja gave all her wealth to the Holy Prophet and told him to use it in any way he liked. When the Holy Prophet received his first revelation he was very much frightened. He thought that however a man might try he could not do his duty towards God as perfectly as he ought to do. So he was worried lest God may be annoyed with him. He went to Hazrat Khadeeja and told her that the Angel Gabriel had appeared to him and had given him the command of God to preach to the people that God is one. But he (the Holy Prophet) was afraid lest he might fail to do justice to this duty of his. On hearing this, Hazrat Khadeeja said that God had not sent him revelation that he may prove unsuccessful but he was made recipient of the revelation because he was kind to his relatives and strangers and helped the helpless. "God will never put you into trouble," she said. She was the first to believe in him. So you see, one of the first believers was a woman.

Again, It was a woman whose house proved shelter for the Muslims in the early days—immediately after the Holy Prophet claimed to be a prophet. She was a daughter of an aunt of the Holy Prophet and her name was Umm-i-Hanee The early Muslims used to say in the later days that they used to learn Islam by going to the house of Umm-i-Hanee.

Again, when the Holy Prophet

used to go to the cave of Hira it was a woman who used to bring him his meals regularly and it was a woman who took care of him when the whole of Mecca was opposed to him.

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If we look into our own days we will find that the sacrifices made by women are in no way less than those of men. In 1920, I made an appeal to the members of the Community to collect funds for the building of a mosque in Berlin (Germany) The women who had never collected such funds before came out with their gold trinkets and offered them to me to sell those trinkets and use the proceeds for the building of the said mosque. On that occasion the women made such big sacrifices that within a month an amount of one hundred thousand Rupees was collected. The people outside the Community were simply surprised at it and for quite a long time they used to talk about it whenever they met the Ahmadi friends. They actually used to say that they were very much impressed.

You are now greater in number and if you too have the same faith in you as the women of 1920, then not only one hundred thousand Rupees could be collected but much more than that, at least five hudred thousand Rupees within a month. The only thing required is that you should have enough of faith.

Islam says that every woman who is pious and who pays the zakat and is very regular in saying her prayers shall be kept at a higher stage in Paradise. The Christians say that according to Islam women have no soul. How wrong is that notion.

I met a certain Christian in England who asked me about our belief in connection with women having soul. When I explained to him the Islamic teachings, he was surprised and in fact he felt a little shamed for having contributed to false notions.

Not only the Muslim women but women in other religions have also served their religions as enthusiastically as men. They have often done what men do. They can preach their religion and as history tells us during the time of war they have taken part in fighting. They can even make men work. After all it is they who prepare them for sacrifices. There are quite a number of instances where men were urged by women to make sacrifices and they did make sacrifices. Look at the Missionaries of our Movement who stay in foreign lands for ten to fifteen years separated from their families. Some of them left their families when they were newly married. The hair of their wives have now grown grey.

Islam, at every step, reminds us that women are in no way less than men. You should stop thinking in the wrong way.

Women must realise that they can do all that men can and moreover all that was done by the companions of the Holy Prophet can be done by them even today. They can render the same kind of services in this age also. Haven't I told you that when you were asked to collect funds for the Berlin Mosque, you collected one hundred thousand rupees in a month? You are trying to build a mosque in Hague but I am sorry to say that the collections now do not favourably compare with those for the Berlin Mosque. You are now greater in number.

Perhaps you know that when we could not build a mosque in Berlin we sold land at a profit of 50,000 Rupees and built a Mosque in London That means that the credit of the building of the London Mosque also goes to women.

The Mosque in Hamburg is being

built with the funds from men but as you might know they have not collected the required amount. Women seem to be weaker than men but the fact is that when they make up their mind to do some thing they get it done and they work for it better than men. Look at the sacrifice that a woman makes for her children. A man can never do all that.

Another fact that you must remember is that although women are considered to be weak, they are respected by men. After all, all men are children of women. And if women are determined to make sacrifices men will be inspired by their example. It cannot be denied that though it is men who seem to be doing everything it is really women who are at their back and to whom a large portion of credit is due.

Let me assure you that if you make up your mind to serve the religion in every possible way, many of you will be still alive when Islam will have dominated over other religions. What a great joy should that be to you all. For you to have heard yourself that the Godhead of Jesus has been refuted and the God of Islam has been proclaimed as one God is indeed a great thing.

In the end, I pray to God that He may enable you to serve your religion in the best possible way and that you may always achieve the pleasure of God. Amen.

(*Translated by J. B. SAIFI*)

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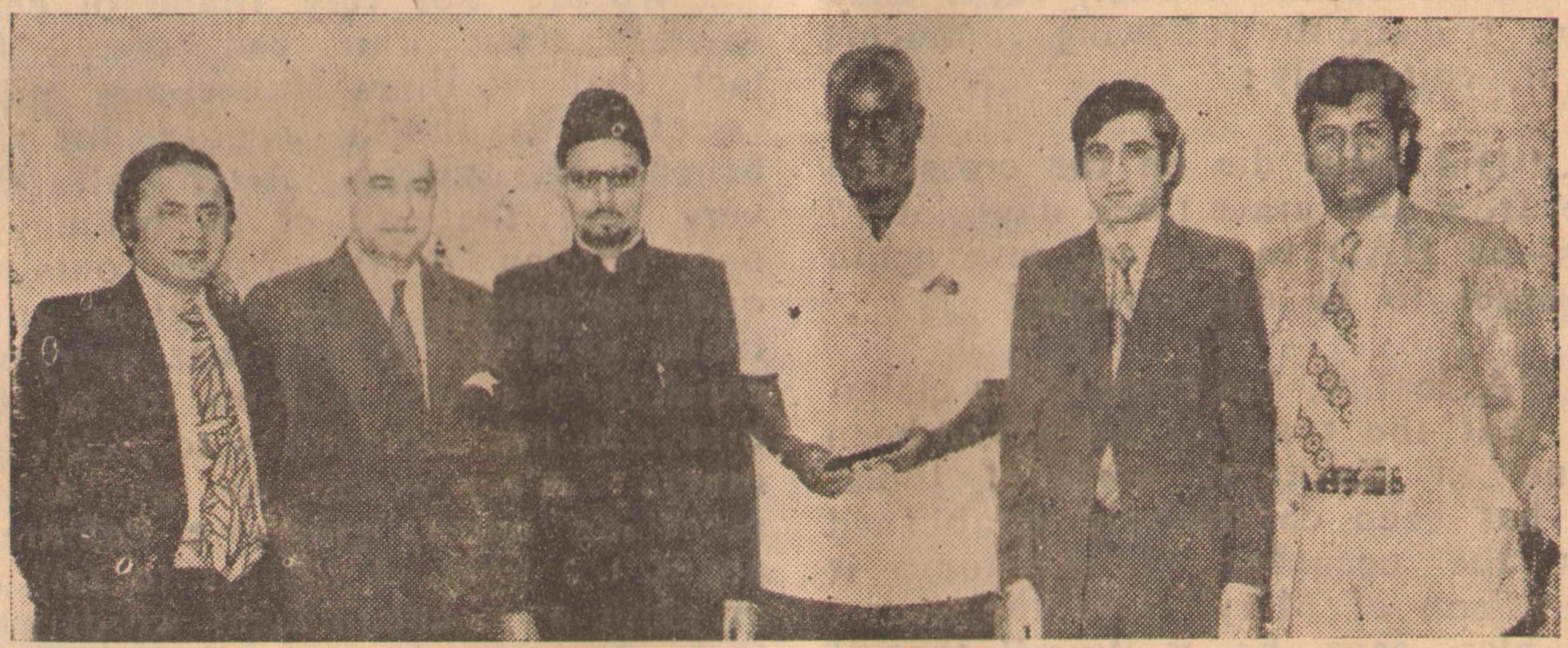
H. E. Dr. Kenneth D. Kaunda, the President of Zambia is seen holding a copy of the Holy Quran after the presentation was made by M. Ghulam Ahmad Nasim, the Amir and Missionary incharge of the Ahmadiyya Muslim Community in that country. Others in the picture are Dr. Afzal Ahmad, Dr. Mohammad Ramazan, Chaudhri Sadiq Naseem and Dr. Mansoor Sharif.



ھز ایکسیلینسی ڈاکٹر کینتھ کاؤنڈا صدر مملکت زمبیا قرآن مجید ھاتھ میں لئے ہوئے ۔ یہ تصویر قران مجید کی پیشکش کے بعد لی گئی ۔
تصویر میں (بائیں سے دائیں طرف) مکرم ڈاکٹر افضال احمد صاحب ۔ ڈاکٹر محمد رمضان صاحب مولوی میر غلام احمد صاحب اسیم ۔ صدر مملکت ۔ چوھدری صادق نسیم صاحب اور ڈاکٹر منصور شریف صاحب ۔

The Empty Tomb

Below we reproduce a series of seven editorials of The Truth which were written in reply to an editorial of a christian magazine—The African Challenge. The editorial of The African Challenge was written in reply to a leaflet published by the Ahmadiyya Muslim Mission, Nigeria.

The editorials of The Truth (which are now being reproduced) deal with almost all the aspects of Christianity and therefore provide a good food for thought for everyone. (Editor)

(I)

Date : 30th March, 1956.

THE AFRICAN CHALLENGE, a Christian monthly, received a copy of a leaflet published by the Ahmadiyya Mission (although it does not mention the writer of this leaflet) some time ago. It made the following comments on it, editorially :

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"Did Jesus die on the cross and rise from the grave three days later? Yes—he HAD to die and rise again in order to be our saviour ?

"A leaflet, has come to us claiming that the tomb of Jesus had been found in Kashmir, north of India. "It has been conclusively established that the occupant of the tomb is Jesus, son of Mary" says the writer. He also says he is "sure" that if the tomb were opened the occupant would be found to be Jesus. In other words the tomb has never been opened and explored : so the 'conclusive' proof is not conclusive after all.

"In contrast to this foolish contradiction of scripture (for Jesus never went to India), we do have conclusive proof that Christ rose from the dead, the conclusive proof of an opened empty grave, witnessed by the disciples whose evidence has stood the test of time....."

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We are not very found of controversies but who can deny the fact that at times it becomes quite essential to thrash a point for the benefit of others. After all the very fact that all of us belong to one religion or the other, only to one and not to many religions at a time, goes to prove that everyone considers his own religion to be the best and has some faults to pick with others Also when we go about preaching our religion, we definitely admit tne right of others to tell us in plain and unequivocal words why they do not think our religion to be worth their profession. Of course, all preaching of our religion and criticism of others must be free from unpalatable words like 'foolish' as the CHALLENGE has used (In contrast to this foolish contradiction

of scripture) for, every religious reformer has preached the inculcation of a high sense of morality—Jesus is reported to have said: "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell fire." (Matth. 5 : 22).

Now, as for the comments on our leaflet we should like to say a few things which, we hope, will be given an impartial thinking by all the readers of THE TRUTH, especially by the leader writer of the CHALLENGE. We have decided to do so with a view to bringing the truth home to all and sundry and we pray to God, the Almighty, that through His grace our humble words may open the hearts of those to whom they are addressed. *Amen.*

The CHALLENGE says: "Yes he had to die and rise again in order to be our saviour." We should like to ask: Was it made known by God, before Christ ever came to this world that 'original sin' could only be pardoned through the death (especially on the cross) of His beloved son? The fact is that it is no where mentioned in the Old Testament that anybody had to die for the sins of mankind, or to be more exact, for the 'sin' of Adam. And that he had to rise again, we are told in the New Testament, was not known even to his nearest and dearest disciples. We read in St. John's Gospel: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead." 20 : 6-9.

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This incident took place after Jesus is alleged to have died and risen from the dead. If till then "they knew not the scripture that he must rise again from the dead," does it not mean that Jesus Christ had never told them that he would die for their sake and rise again to be their saviour. Of course, here, some people would like to quote some other passages from the Bible to show that Jesus had actually told his disciples that such and such would happen to him. But, then, how to reconcile the two contradicting passages. Would that be called a wise contradiction?

As for his being saviour, God had already declared that it could never be. Said He, "Ye are my witnesses: saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed neither shall there be after me. I, even, I the Lord. and beside me there is no saviour." *Isaiah* 43 : 10, 11.

So it is not proved that Jesus had to die and rise again. Also. it is quite contrary to the unequivocal assertion of God (*Isaiah* 43 : 11) that Jesus could in any case, be a Saviour.

(II)

Date: 6th April, 1956

In our last issue, in the editorial columns, we showed how there was no scriptural proof of the assertion of the CHALLENGE that Jesus HAD to die and rise again in order to be

our Saviour'. Today we look at the question from another angle. And that is: COULD Jesus die on the cross? Again, as before, we shall base our dicussion on the Bible which, though interpolated, is believed by the CHALLENGE to be the only authentic book.

We read in the book of Deuteronomy: "And if a man have committed a sin worthy of death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God) that thy Land be not defiled, which the Lord thy God giveth thee for an inheritance."

21:22, 23.

This verse quite clearly points to the fact that anybody who is hanged on a tree becomes accursed of God. That being the case we should either say that Jesus Christ was accursed, God forbid, or that Jesus did not die on the cross. Jesus was no doubt put on the cross (*Matth.* 27:35) and since he knew that he could not die there, when apparently there remained no hope of his being saved from the death on the cross, he cried out: "Eli Eli Lama Sabachthani" (*Matth.* 27:46) These words show that Jesus was full of faith in God and knew that the promise of God (which he must have got as a result of his prayers) must be fulfilled. That he had prayed against being crucified (death on the cross) and that his prayer had been heard are no secrets "O my Father, if it be possible let this cup pass from me" (*Matth.* 26:39) and "Who in days of flesh, when he had offered up prayers and supplications with strong cryin and tears and was heard in that he feared." (*Heb.* 5:7) are substantial proofs of what we have said.

In connection with being placed in the sepulchre Jesus had made a very clear prophecy He had said: "For as Jonas was three days and three nights in the Whale's belly so shall the son of man be three days and three nights in the heart of the earth." *Matthew* 12:40.

Jonas, all of us know, (through the Bible), was alive in the Whale's belly (*Jonah* 2:1) Why should, then, Jesus enter the heart of the earth as a dead man?

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If he dies before going into the sepulchre, where, then, is the resemblance between him and Jonas. This prophecy, therefore, quite clearly shows that Jesus knew quite well that he was not to die on the cross.

So, the law of God, (mentioned in Deuteronomy) and the prophecy of Jesus Christ, (mentioned in Matthew) are, with one voice, against any possibility of Jesus dying on the cross. Saint Paul also supports our view when he says; "Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed." *Corinthians* 12:3.

We, therefore, very strongly believe that even if everybody on this earth had contrived against Jesus, he could not be made to die on the cross. He was a chosen one of God and must die a respectable death. Thus says the Law and thus goes his own prophecy.

Having discussed "Had he to die on the cross" and "Could he die on the cross" we intend to throw some factual light on "Did he die on the cross?" in our next issue.

The question of the empty tomb and ascension, will be taken up later. We also intend to say something about contradictions which in the eyes

of the CHALLENGE are "foolish"

In the end we intend to place before our readers the evidence that goes to prove the tomb of Jesus Chtist to be in Kashmir, North of India.

(III)

Date: 13th April, 1956

Had Jesus to die on the cross? We have replied this questi on with a strong negative supported with Biblical quotations. Could Jesus die on the cross? That question has also been answered in the negative, and with Biblical references. The third point which we should like to discuss in this respect is "Did he die on the cross?" One might question the necessity of discussing this point. But the point is really important. For, we can be told that the Law of the Old Testament does not operate any more, although that would not be a correct statement. We can also be told that subsequent upon the happenings of the life of Jesus Christ, he COULD die on the cross. But did he actually die on the cross? That will settle the whole issue.

Our only reply, and in very unambiguous words, is that Jesus DID NOT die on the cross. Let us look into the Bible. We have already referred to Hebrews 5 : 7 where it is mentioned, and in quite clear words, that the prayer of Jesus was heard. That being the case, Jesus definitely DID NOT die on the cross. After all his prayer was to the effect that he should not die on the cross. Jesus had prayed like this : "O my father if it be possible, let this cup pass from me." (Matth. 26 : 39). And it is the same Jesus who had told the people "With men this is impossible, but with God all things are possible." (Matthew 19 : 26). If the prayer had been something like this : "O my Father, if it be expedient," then it would have been a different matter. But now the question was that of poss bility with God. And with God all things are possible So, tnis prayer was heard and he DID NOT die on the cross.

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Then, we read in the Gospel according to St. John : "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." 19 : 34. This coming out of the blood and water and more especially the rapidity with which blood and water came out (forthwith came there out blood and water. It did not just ooze out) is irrefutable proof of the fact that Jesus was still living. Had he already died, blood and water would not have come out forthwith.

Again, if Jesus had actually died on the cross and coming out of the sepulchre meant his conquest of death he would not have disguised and hidden himself from the gaze of the common man after sepulchre incident. We learn from the Bible that he had disguised himself with the clothes of a gardener. "Jesus saith unto her. Woman why weepest thou? whom seekest thou? She, supposing him to be the gardener....." John 20 : 15, 16). The woman mentioned here had known Jesus quite well. She could not easily lose cognisance of Jesus. But even she could not recognise him. "She supposing him to be the gardener" is a clear reference to his being disguised. Conquering the death was not anything common. Jesus should have told the people in the town, Jews and Gentiles, that although they wanted to put him to death but he had conquered death and had come back to this world. But that is not what he did. He hid himself from the gaze of

men ; except his disciples. Even his meetings with the disciples were quite secret. Why ? We ask once again. Why ? Because Jesus had neither died nor conquered death. He had only escaped death on the cross and he would not like to be put on the cross again, for, that is what would have happened if he had showed himself up after coming out of the sepulchre.

Again, it is mentioned in the Bible that Jesus said to Mary : "Touch me not, for I am not yet ascended to my father"....John 20 : 17. Did Mary not know that he was standing on the ground that she had to be told that he had not ascended to the father. Ascension to the Father here means 'death'. This meaning is quite common and is known to almost all of us all over the world. About a dead person we always say he has gone to God'. Thus with these few words Jesus made it quite clear that he was still alive.

All this in view, we very strongly believe that Jesus DID NOT die on the cross.

(IV)

Date : 20th April, 1956

THE AFRICAN CHALLENGE has boasted of having 'conclusive proof' that Christ rose from the dead and that conclusive proof is 'an opened, empty grave witnessed by the disciples whose evidence has stood the test of time.' Although the theory of Resurrection is quite important to the belief of Christianity, who can deny that Resurrection is dependent on Jesus having died before he entered the sepulchre. (The word 'grave' as it is known to us today is quite misleading in the case of sepulchre in which Jesus Christ was buried. For, grave gives the impression of a pit in the ground covered as we cover graves today, whereas the sepulchre was a big stone in the carving of which more than three persons could stand comfortably). And since we have already proved that Jesus did not die on the cross, the coming out of the sepulchre can, in no way mean his resurrection from the dead. But even if Resurrection story is taken on its own merits, we find that it falls to the ground like a pack of cards or a wall of sand. Let us now look into this story.

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There are four Gospels and it is quite surprising to note that almost all of them differ in details of the story. Says Matthew : "In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it His countenance was like lightning and his raiment white as snow : And for fear of him the keepers did shake, and became as dead men" (Matthew. 28 : 1-4). Let us now see what St. Mark has to tell us about this story : 'And when the sabbath was past Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him, and very early in the morning first day of week, they came unto the sepulchre at the rising of the sun. And they said among themselves who shall roll us away the stone from the door of the sepulchre ? And when they looked, they saw a young man sitting on the right side, clothed in a long white garment and they were affrighted." (16 : 1-5). St Luke says : "Now upon the first day of the week, very early in the morning, they came unto the

sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them, in shining garments : And as they were afraid, and bowed down their faces to the earth, they said unto them, "why seek ye the living among the dead ?" (24 : 1-5) Last of all but not the least important, is St. John. He says : "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciples, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him," (20 : 1-2).

We have quoted all the four Gospels at some length. For, we believe that these writings repudiate the claim of Resurrection more than any comments can do. All of them differ from one another. Their stories do not lead to one and the same conclusion. And if that is the case how can one base one's faith on these shaky narrations.

That the sepulchre was found to be empty and open is not contended by us. For we who believe that Jesus was put on the cross, came down alive from there, was placed in the sepulchre, came out of it and then left for another destination, yes we who believe all these things, have no reason to contend the empty and the opened tomb.

But had he died before entering into the sepulchre ? Our answer is a strong NO. The differences in the narration of the story by different Gospel writers show that something was being hidden and wisely too. That was the fact of Jesus' escape.

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Who were the people who went to the sepulchre ? What did they see there ? What were their reactions ? All these things are worthy of note and we draw the attention of our readers to these facts.

Of course, we have already posed a question which we are sure cannot be answered by any one satisfactorily. The question, to repeat is : If Jesus had conquered death, why did he not show himself up to the people after he came out of the sepulchre. Why he met only the disciples, and that even in secret. There is something behind it. Let everybody ponder over it.

(To be Continued)

Hazrat Khalifatul Masih III is currently on a visit to the United States of America & Europe (U. K. inclusive).

May God shower His blessings on this visit and may He make it a source of advancement of Islam and the Muslim world. May Huzur enjoy the best of health and may God grant him long life.

Amen

(Continued from page 24)

دین کافر فکر تدبیر جہاد
دین ملا فی سبیل اللہ فساد

True religion has sunk lower than irreligiousness, for, the Mulla, though (claiming to be) religious, is branding Muslims as Kafir,

While the religion of Kafir consists in planning and earnest endeavour

The religion of the Mulla is creating mischief in the name of Allah!

While the likes of Col. Amiruddin cannot even be classed a Mulla, no true Mulla would even dare say things what a half—baked, self—appointed judge of Muslims like Col. Amiruddin would say of Muslims who in many respects are better than him. Colonel Amiruddin as he claims to be. or so we are told by the Tableegh Jamaat, may be an expert in his field as a Colonel of an army and all that goes with his profession, but for him to dabble in a field that he is least qualified to do so, is the height of downright arrogance and impertinence.

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The Tableegh Jamaat, too, seems to have a penchant in foisting on the Muslim community from time to time these Colonels, Engineers, Bank managers, Doctors and the like, as if these professional men (whose qualifications in their respective fields may not be doubted), are also fitting exponents of Islam, when their knowledge of Islam is so shallow and dangerous that they not only retard the progress of Muslims, but also do more harm and mischief by their irresponsible statements wherever they go.

The Muslim Digest, Nov. 1975
(published from South Africa)

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